

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms*.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

SKETCH OF THE LIFE OF BRIGHAM YOUNG, UP TO THE MARTYRDOM OF JOSEPH SMITH. FOUNDING OF THE BRITISH MISSION. BRIGHAM YOUNG IN ENGLAND. MARTYRDOM OF THE MORMON PROPHET.

(By Edward W. Tullidge.)

On the 19th of March, 1840, Brigham Young, Heber C. Kimball, George A. Smith, Parley P. Pratt, Orson Pratt and Reuben Hedlock, sailed from New York on board the *Patrick Henry*, a packet of the Black Ball line. A large number of the Saints came down to the wharf to bid them farewell. When the Elders got into the small boat to go out to the ship, the Saints on shore sang, "The gallant ship is under way," in which song the Elders joined until the voices were separated by the distance.

Liverpool was reached by these Apostles on the 6th of April. It was the anniversary of the organization of the Church, just ten years before. Brigham left the ship in a boat, with Heber C. Kimball and Parley P. Pratt, and when he landed he gave a loud shout of Hosanna! He procured a room at No. 8 Union Street, and here they partook of the sacrament, and returned thanks to God for his protecting care while on the waters, and

prayed that their way might be opened to the successful accomplishment of their mission.

Next day they found Elder Taylor and John Moon, with about thirty Saints who had just received the work in that place. On the following day they went to Preston by railroad, (which was built just at the period that the Mormon mission was introduced to that country).

In Preston, the cradle of the British mission, the Apostles were met by a multitude of Saints, who rejoiced exceedingly at the great event of the arrival of the Twelve in that land.

Willard Richards immediately hastened to Preston and gave an account of the churches in the British Isles, over which he had been presiding during the interval from the return of Heber C. Kimball and Orson Hyde to America. The President of the Twelve was so emaciated from his long journey and sickness, that Willard did not at first recognize him; yet he at

once commenced to grapple with the work in foreign lands, convened a Conference, and wrote to Woodruff to attend.

Apostles Woodruff and Taylor had arrived in England on the first of the year, since which time Taylor had founded a church in Liverpool; and Woodruff, in Herefordshire, had built up a Conference, consisting of many Branches, numbering nearly a thousand souls. The President, therefore, had come at the very moment when he was most needed to give organic form to that great mission, out of which Utah has largely grown.

It was on the 14th of April, 1840, that the First Council of the Twelve Apostles, in a foreign land, was held at Preston. There were present, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, and George A. Smith. These proceeded to ordain Willard Richards to their quorum, and then Brigham was chosen, by a unanimous vote, the standing President of the Twelve.

Then followed, during the next two days, "a General Conference of the Church of Jesus Christ of Latter-day Saints," held in the Temperance Hall, Preston, with Heber C. Kimball presiding and William Clayton, clerk. There were represented at that time 1,671 members, 34 Elders, 52 Priests, 38 teachers and 8 deacons.

During this Conference the Apostles resolved to publish a monthly periodical—The "MILLENNIAL STAR," to be edited by Parley P. Pratt, assisted by Brigham Young, and to compile a new Hymn Book. Brigham Young, Parley P. Pratt, and John Taylor were appointed a committee to select the hymns suitable for the service of the Saints; and Brigham Young, Heber C. Kimball, and Parley P. Pratt, a committee for the publication of the Book of Mormon. Upon this Brigham wrote the following characteristic letter to the Prophet:

"To President Joseph Smith and Councilors:

DEAR BRETHREN: You no doubt will have the perusal of this letter and Minutes of our Conferences; they will give you an idea of what we are doing in this country.

If you see anything in or about the whole affair that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord and his will concerning us.

I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I was in my life; but I can tell you, I would like to be with my old friends; I like my new ones, but I cannot part with my old ones for them.

Concerning the Hymn Book: when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion and all, is new to them. * *

I trust that I will remain your friend through life and in eternity.

As ever,

BRIGHAM YOUNG."

From the Conference the President accompanied Willard Woodruff into Herefordshire, which was the most important field of labor in the British mission. Here he obtained most of the money for the publication of the Book of Mormon and the Hymn Book; brother John Benbow furnishing 250 pounds and brother Kingston 100 pounds sterling.

On the 16th of June, President Young sent off the first company of the Saints, numbering 41 souls, in the ship *North America*. They were bound for the "Land of Zion." He then, with his quorum, held the Second General Conference, July 1st, in Manchester, at which were represented 41 Branches, 2,513 members, 56 Elders, 126 Priests, 61 teachers, and 13 deacons, being an increase in three months of 842 members, 22 Elders, 74 Priests, 23 teachers, and 5 deacons. At this Conference twenty of the native Elders volunteered to devote themselves exclusively to the ministry.

Soon after this Conference, Parley P. Pratt, leaving for America to bring his family to England, Brigham took more immediate charge of the MILLENNIAL STAR, assisted by Willard Richards.

In September he organized the second company of emigrants—200

souls—on board the *North America*, which sailed on the 8th.

On the 6th of October the third General Conference was held at Manchester, at which 3,626 members were represented, with 81 Elders, 222 Priests, 74 teachers, and 56 deacons, showing an increase in the three months of 1,113 members, 25 Elders, 96 Priests, 15 Teachers, and 13 deacons.

By this time the work had penetrated into Wales and Scotland; yet with great difficulty into the latter country.

The work in London was also opened about this time by Heber C. Kimball, George A. Smith, and Wilford Woodruff; and, notwithstanding that it afterwards became the stronghold of Mormonism in England, the Elders found the metropolis hard to penetrate.

While he was in England, President Young visited London several times. On one occasion, as he passed the chapel in which John Wesley preached, he paused and respectfully uncovered his head. It was the instinctive reverence of one great man paid to another.

On the 20th of April, 1841, Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards, with a company of 130 Saints, went on board the ship *Rochester*, bound for New York. The following passage from the President's journal will give a view of what was done by the Twelve during the mission to England:—

"It was with a heart full of thanksgiving and gratitude to God, my heavenly father, that I reflected upon his dealings with me and my brethren of the Twelve during the past year of my life which was spent in England. It truly seems a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the Spring of 1840, as strangers in a strange land, and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city of Great Britain, baptized between seven and eight thousand souls, printed 5,000 Books of Mormon, 3,000 hymn books, 2,500 volumes of the *MILLENNIAL STAR*, and 50,000

tracts; emigrated to Zion 1,000 souls, establishing a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seed of eternal life, which shall bring forth fruit to the honor and glory of God; and yet we have lacked nothing to eat, drink or wear; in all these things I acknowledge the hand of God."

A multitude of the Saints stood on the dock to see these successful Apostles start for their native land, among whom was P. P. Pratt, who was left in charge of the British mission, and Apostle Orson Hyde, bound on a mission to Jerusalem.

On the 1st of July President Young, with Heber C. Kimball and John Taylor, arrived in Nauvoo. They were cordially welcomed by the Prophet, who several days after received the following revelation:

"Dear and well beloved brother Brigham Young, verily thus saith the Lord unto you my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labor and toil in journeying for my name. I, therefore, command you to send my word abroad, and take special care of your family from this time, henceforth and for ever, amen."

The Prophet also wrote in his history concerning the Twelve:

"All the quorum of the Twelve Apostles who were expected here this season, with the exception of Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain, with pleasure.

"They certainly have been instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted, and needed their aid and

support. But knowing that they had been called by the God of heaven to preach the Gospel to other nations, they conferred not with flesh and blood, but, obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling.

"While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were

several times despaired of, and they have taken each other by the hand, expecting it was the last time they should behold one another in the flesh.

"Notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink into the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities, and thus they were enabled to pursue their journey and rejoice in the holy one of Israel. They truly went forth weeping, bearing precious seed, but have returned rejoicing, bearing their sheaves with them."

[TO BE CONTINUED.]

LEE'S STATEMENT.

We give up much of the *Herald's* news space this morning to the purported confession or statement of John D. Lee. We publish the document for what it is worth, which we conceive to be very little, in view of such positive truths as are known. The only value of the paper is that it more firmly establishes the absolute unreliable character of that arch-fiend, Lee. He has made so many and such conflicting statements in regard to the Mountain Meadows massacre—there are no two of them but vary in important particulars—that no confidence can be placed in any of them, except as they are corroborated by the testimony of better and more worthy persons. The statement which we publish, while it undoubtedly contains some truth as to the massacre, is evidently a paper adroitly framed, not for the purpose of exposing the actual facts as they transpired, and the causes which led to them, but rather to shift the responsibility upon others than the guilty parties. The impression sought to be conveyed, and even directly charged, is that the Mormon Church and its leaders authorized the massacre. Lee would throw the entire blame upon others, screening himself under the shallow covering that he entrapped and treacherously betrayed the emi-

grants and ruthlessly cut the throats of women and children for the sake of his religion. For Lee's crime at the Mountain Meadows, we do not care to arraign his ghost, but it would be unfair to let his lying assertions live after him uncontradicted, to the injury of others against whom his mind became embittered for the sole reason that they would not step in and try to assist in cheating the law and justice of their due, in his blood.

The statement is not an official document, does not bear even the slight evidence of truth that the sworn signature of Lee might give to it, nor is it attested except by the hand of the criminal's attorney, who claims that he has gathered it from his client's written words. There is no evidence that Lee had anything to do with making the charges, as presented. But presuming that he had, the paper should not be credited, and will not be by those acquainted with the persons against whom the paper is aimed. The one sought most to be injured is President Brigham Young. Those who know that gentleman best, know that it would be impossible for him to conceive or contemplate the execution of the diabolical deed of '57. Such a crime is contrary to his very nature, as exhibited in every act of his private and

public life. In that same year, when affairs in this Territory were in desperate straits, and the community was in arms, numerous and positive orders by President Young, as chief executive and spiritual leader here, were issued to the people to shed no blood, which orders were consistent with the dispatch sent by him to spare the unfortunate Arkansas company—"The emigrants must not be meddled with if it takes all Iron County to prevent it." Those orders are yet in existence, and are a complete refutation of the bloody-minded motives imputed to President Young. Lee himself has frequently asserted, and since his incarceration, that the leaders of the Mormon Church were entirely blameless in the massacre; that the deed was concocted and executed by himself and others in the neighborhood. Again, we place in evidence, as contradicting his statement—if it be his—the testimony of witnesses on the last trial at Beaver:

LABAN MORRILL

of Johnson's Fort was called. He testified that he lived there in 1857; was a member of the Council of Cedar City; a few days after the emigrants passed through Cedar a Council was held, at which he was present, when the subject of the destruction of the emigrants was discussed, and urged by a few, particularly Klingensmith and Haight; that Klingensmith was the most obstinate of any in the Council, and was determined on the emigrants being massacred. Witness strongly opposed, and urged that a message be sent to President Young, and that the Indians supposed to be attacking them be held off till an answer dispatch could be received. Knew James Haslem, who was sent with a message to President Young, and returned forty-eight hours after the massacre was finished.

JAMES HASLEM

of Wellsville, Cache Valley, was sworn. He lived in Cedar City in 1857; was ordered by Haight to take a message to President Young, with all speed; knew the contents of the message; left Cedar City on Monday, September 7th, 1857, between 5 and 6 p.m., and arrived at Salt Lake on Thursday, at 11 a.m.; started back at 3 p.m., and

reached Cedar about 11 a.m. Sunday morning, September 13th. Delivered the answer from President Young to Haight, who said it was too late. Witness testified that when leaving Salt Lake to return, President Young said to him: "*Go with all speed, spare no horse flesh. The emigrants must not be meddled with, if it takes all of Iron County to prevent it. They must go free and unmolested.*" Witness knew the contents of the answer.

JACOB HAMLIN,

when giving his evidence, was questioned by the prisoner's counsel as to whether he had ever related his conversation with Lee, and other circumstances, to any one. He said he had. Soon after the massacre, when the subject was fresh in his mind, he told all he knew of the affair to President Young and George A. Smith; that President Young told him that when the right time came, and we could get a court of justice to GO AND TELL IT. Witness had never, until the present occasion, thought it would be proper to relate the story in court.

NEPHI JOHNSON

testified that he was present at the massacre, and saw Lee shoot a woman and cut the throat of a man. Some days after the slaughter witness was sent to protect the next company of emigrants to Santa Clara; on their way witness stopped at Harmony, where he saw John D. Lee, who proposed to him to get the emigrants into an ambush to destroy them by the Indians, and so get their property. Johnson replied: "There has been too much blood shed by you already. I have been instructed to see them through, and I will do so or die with them." Lee then abused him, calling him hard names.

Mr. District Attorney Howard made the prosecution of Lee a pet case. He ferreted out the facts, got all the evidence that it was possible to obtain, and used such as he needed to bring the guilt home to the real offender, with terrible exactness. Probably Mr. Howard knows as much of the Mountain Meadows massacre, of the participants, and the aiders, abettors and counselors to the tragedy as any one not engaged in the affair. Read what he said to the jury trying

the case, and then judge whether Lee wilfully, maliciously, venomously falsified when he charged the massacre upon Brigham Young and the Mormon leaders:

Howard commenced the closing speech in the case at ten minutes to 12, and in replying to Bishop's remarks, said he had been engaged constantly during the past three months in sifting facts and everything related or connected with the massacre. As in his opening address, he repeated again that he had come there for the purpose of trying John D. Lee, because the evidence pointed to him as the main instigator and leader, and he had given the jury unanswerable documentary evidence proving that the authorities of the "Mormon" Church knew nothing of the butchery till after it was committed, and that Lee, in his letter to President Young a few weeks after, had knowingly misrepresented the actual facts relative to the massacre, seeking to keep him still in the dark and in ignorance; that he denounced the aspersions hurled by Bishop against the testimony of Hamblin, McMurdy and Johnson, and defied him and the world to disprove or impeach their testimony. He had

all the assistance any United States official could ask on earth in any case. Nothing had been kept back, and he was determined to clear the calendar of every indictment against any and every actual guilty participator in the massacre, but he did not intend to prosecute any one that had been lured to the Meadows at the time, many of whom were only young boys and knew nothing of the vile plan which Lee originated and carried out for the destruction of the emigrants.

And now read the prompt and emphatic denial by President Young himself, called forth by a dispatch from the New York *Herald*, telling him what Lee had charged against him, and soliciting his reply:

ST. GEORGE, UTAH, March 22.

James Gordon Bennett, New York—Yours just received. If Lee has made a statement in his confession implicating me, as conveyed in your telegram of the 21st instant, it is utterly false. My course of life is too well known by thousands of honorable men for them to believe for one moment such accusations.

(Signed) BRIGHAM YOUNG.

—*Salt Lake Herald*.

AT LAST.

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"Vengeance is mine; I will repay, saith the Lord."

Our special telegrams from the south tell of the tragic ending of that most eventful career of John D. Lee. To rejoice over the death of a human being is abnormal; but from our knowledge of public sentiment and feeling in Utah, we are convinced that the execution causes joy rather than sorrow to a large proportion of the people of this Territory. John D. Lee has been a black spot upon this bright land for two decades, and his heinous crime has been a dark shadow thrown over the fair name of the people here. Go where they would, do what they might, that living fact met and stared them in the face—John D. Lee yet survives, and has not been made to suffer for his terrible crime and deeds of wickedness. The people

have had to meet it and bear with a damaging reflection upon their honor, integrity and humane and christian feelings. That this suspicion was unjust has been demonstrated by the disclosures of Lee himself, as well as those of other participants in and witnesses to the bloody massacre at Mountain Meadows twenty years ago. The guilt has been wrongfully charged upon the Mormon people as a community, as a Church organization. If members of that Church were guilty, as they have been charged, the Church as such was not guilty, nor can it be held responsible for the misdeeds of its followers any more than can any other religious organization be made liable for the crimes of its members.

It is late for justice, but Lee has

not found it too late. It might have come sooner if the officers of the law had sought its execution upon the guilty ones only, instead of which it suited the purposes of missionary federal officials and their ring satellites to saddle this crime upon the whole people, and especially upon those high in authority in the Church. Failing to find any evidence to justify in a court of justice this wholesale charge, they preferred to let the guilty go unpunished. An honest desire to bring the guilty to justice would have been heartily repounded to by the Mormon people as the opposite course has been condemned and frustrated. As we know the Mormon people they look with abhorrence upon men who could imbue their hands in the blood of innocent men, women and children, and they will not be found in opposition to even-handed justice being meted out to all such guilty wretches.

We have not seen Lee's latest statement, and of course do not know how much he has told, or how little. Within the last two years he has made several statements, and told numerous stories of the massacre and why it was perpetrated. He has varied widely in his assertions at different times, and our dispatches tell us his communications to interviewers yesterday morning did not agree.

It would seem that if there is a time when a man should tell only the truth, that hour is when he is on the scaffold and about to be violently ushered into eternity. Yet Lee seems to have gone out of the world with falsehoods and scandals burning his lips. His spite and venom were aimed at Brigham Young. His farewell utterances conveyed nothing worthy of consideration; but a dispatch from President Young to the *New York Herald*, and which appears in this issue of our paper, indicates

that Lee has made some charges in a statement published in that journal, implying that President Young had something to do with the massacre. This the latter denies, and if Lee has so charged it only adds another heinous crime to his already supremely guilty heart and hands. The world knows that President Young could not, as he did not, have aught to do with the massacre, either as a counselor to the people or as their spiritual and temporal leader. His character is too well known to need defence; his simple denial as expressed in the telegram to James Gordon Bennett is proof positive to those who know him of his entire innocence. The testimony brought out on the trials, and the frequent statements of Lee and others, show that the base plot was concocted near the scene of the slaughter, and carried into execution by those who planned it and the deceived and unfortunate young men and boys who were cruelly led into it.

The execution passed off quietly and without any sensation, except in the place chosen for the final act. The taking of Lee nearly one hundred miles from Beaver to the Mountain Meadows, the scene of his bloody deeds, was probably to gratify a love for sensational romance in the bosoms of the officers. They thought, doubtless, that it would read well in history, that retributive justice had finally overtaken its victim and caused him to lay down his life upon the spot where the crime for which he died was committed. Be this as it may, Lee has met his fate and atoned, as far as he could, for his crime with his life, and has gone to his long account, to be judged by Him who knoweth the secrets of all hearts, the Great Judge of all the earth.—*Salt Lake Herald*.

The *Sacramento Record-Union* says, "The Government cannot afford to leave the government of a Territory in the hands of a Mormon."

The *Omaha Herald* says, "The *New York Herald* and *Evening Post* are quarreling about the extirpation of the Mormons. This suggests our old dispute, ten years old at least, about extirpating the Indians. The Indians don't extirpate much better than the Mormons will do, and our eminent New York namesake has undertaken a very difficult contract, if it has undertaken to exterminate the people who inhabit the Salt Lake Valley."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 30, 1877.

THE "POWER OF THE PRESS."

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"How noiseless is the growth of corn! Watch it day and night for a week, and you will never see it progress; but return after two months, and you will find it whitening for the harvest. Such, and so imperceptibly in the stages of their motion, are the victories of the Press!"—DE QUINCEY.

MANY may conclude that the Latter-day Saints simply used the Press for the purposes of controversy and propagandism, and not from any real, hearty love for it, and as an instrument of personal culture; I think it may be safely asserted that this is an erroneous view, not that they were students of the classics, or readers of the general literature of their age, [their social condition was not favorable for this comparative luxury; forty years ago, and much less, libraries were but few in number, and far between, students even in what are called the higher grades of life, were none too abundant; the newspaper press was very heavily taxed, and rarely seen, except in the public house, by either the common or middle class; the necessity for even common schools was then only the fitful glimmer of present educational facilities and compulsory legislation, yet the great majority of the believers in the latter-day work had been in communion with many of the churches, their faculties had been sharpened in the Sabbath school, the great protest of "Methodism" in its several aspects had created and fostered religious and theological criticism, Bible reading had become more or less of a passion, and this begat the first testimony to the inconsistencies of Christendom, which finally led in many to the rejection of the whole, and paved the way in some for their reception of the more harmonious and consistent proclamation of the Elders of Israel.

The conditions were somewhat similar in the then comparatively unknown United States,—stimulated by the special excitements of political enfranchisement, and the establishment of a new nationality, institutions rendered sacred by antiquity and tradition were subjected to popular scrutiny, first politics, and then religion, or religion and politics simultaneously; in the storm of revolution all the anchors of society dragged, public opinion was in a ferment, and none knew what establishment—though hoary with age and sacred from association, might next be overthrown; it was during the throes of religious fervor that the Prophet appeared, the herald of the new dispensation, an insignificant man, yet overflowing with the vitality of spiritual life, what wonder that he seized the unknown Hercules of the Press, and made him his

standard bearer for the pregnant future ; soon after the Book of Mormon was issued and the Church organized, in quite a modest way was published in Jackson Co., Missouri, "The Evening and Morning Star," representing faintly the principles of a star indeed, but like one of the fixed stars of the firmament, destined to bear in its sweeping orbit a host of satellites, reflecting the light of eternity upon the plains of time ; it proved, however, to be so far in advance of its surroundings, that its enemies decreed and accomplished its destruction, but it soon found its resurrection in Kirtland, Ohio ; yet, as if there was too much of darkness implied in its title, it became the simple "Messenger and Advocate," seeking as it were to apologize for, and justify its existence in the midst of its enemies ; it was the literary pioneer of the great West, and when a persecuted people fled from Kirtland and Missouri, locating in Illinois, we find the outcropping of the same tendency. The "Nauvoo Neighbor" and the "Times and Seasons," were testimony to the steadily advancing importance of the work. European emigration, the result of missionary effort, formed a highly important addition to the Church, weakened by apostasy, persecution, and change of location ; this gave an increased number of Elders fitted for the ministry, and flourishing Branches sprung up in the large cities of the Union, involving the publication of "The Prophet" in New York, and the "Gospel Reflector" in Philadelphia, as aids and educators in their special locality, but destiny, in other words—design, in the hands of the Almighty, suffered again the kindling of the fires of persecution, again a scattered people, and change of *locale* ; one company sailing for California, there issued the "California Star," while the great overland emigration locating in the valleys of the Rocky Mountains, established the "Deseret News !"

Since that period opportunity has been afforded of understanding the essential stimulus in regard to the Press—it is now demonstrated that no fitful idea for temporary defence or general propagandism explains the manifestation ; the Press was realized as one of the great levers for the spread of intelligence, for the development of manhood, as a grand auxiliary in every department of progress, as an useful correcter of tradition and custom, and as the elucidator and exponent of the policy and problems of the future. This is the view taken by the Latter-day Saints of the Rocky Mountains, and it may be assumed that a fair estimate can be formed of that community by the manifestations of its public press, this gives the key to its intellectual character, it is a good criterion of the social pulse, the power of religious sentiment finds expression and revelation there ; where ignorance prevails, the press testifies to that fact, where the social instincts are of a low order, the press betrays that condition, and where religious thought is dormant or perverted, the press "holds the mirror up to nature, there virtue shows her own features, scorn her own image, and the very age and body of the time, his form and pressure." Without instituting comparisons which might be deemed offensive, it is asserted that Utah will, when interpreted by this test, be found in advance of many communities who are more pretentious, and some who would feel humiliated if made the subject of contrast at all.

The "Deseret News," established in 1850, under the editorial care of Dr. Willard Richards, and since under Judge Elias Smith, Hon. A. Carrington, David O. Calder, and others, has ever occupied the foremost rank as the organ

of the Church, and the staunch, unflinching advocate of the people; through its daily, weekly, and semi-weekly editions, it exerts a wide spread influence, entering into nearly every home of the Territory; it is an essentially family paper; its columns have always borne the evidences of marked care, in regard to the topics treated and the manner of such treatment; its character is naturally that of consolidation, and whether treating upon theology, government, law, or social problems, outspoken, yet conservative of every thing that is good. When political, it is in no sense partizan; when religious, decided, yet charitable; when controversial, always prudent, and when in opposition, remarkably dignified, and generally satisfied with an assertion of the right; it is the strenuous advocate of political equality irrespective of color; the unbought champion of liberty of conscience, irrespective of creed; and the unfaltering advocate of religious privilege, untrammelled by legislation, and unfettered by aught save constitutional limits.

The "Deseret News," as befits its character and opportunities, has always been invulnerable as regards its respect for morality and virtue; its pages have always been unsullied, and its purity recognized; advertisements, questionable in character or suggestive in spirit, have been persistently excluded; quackery has never been able, through its columns, to push its insidious poison into the family circle; and it could always be safely handed to young or old, without tingeing the one with a blush, or compelling a protest from the other; in this respect it becomes in contrast with a host of other professed family and even religious papers, almost unique; probably for generations to come it will continue to be the exponent of the faith, the champion of the right, the guardian of the domestic hearth, the correcter of abuse, the defender of virtue, the foe of every evil, the organ of the Church, and the friend of man, and with an ever-increasing influence and circulation, the harbinger of the destiny of that great people it so faithfully and worthily represents.

As a "newspaper," the "Salt Lake Herald" probably exerts an approximate influence to the "News;" under the editorial sway of E. L. Sloan, and under the business control of W. C. Dunbar and J. T. Caine, it was a mighty power in the land. The untimely death of brother Sloan, like an electric shock, made every fibre quiver, and gave it a blow, as to its cosmopolitan ability and intellectual vigor, from which it has not recovered, and although still an influential and respectable paper, it fails to rank as in its primal glory. The "Herald," during the late Presidential election, became intensely, as it had been previously nominally, democratic, and in stooping it lost tone and reputation, where it would have been wisdom to have avoided both. Though what might be called a "Mormon" paper, it is not so essentially vindictory (probably because politics is its choice), as to captivate the enthusiasm of the masses, but its general tone is vigorous, healthy, and conservative, and as a family paper is nearly beyond reproach. When it again assumes the position to which it can lay claim, it will be a general favorite with the people, and quite as influential on the outside as in its palmiest days. A higher tone is quite compatible with its interests, and certainly worthy of its ambition.

The "Ogden Junction" is brimfull of life, its vitality is unquestioned, it is the outspoken, uncompromising friend of the people, and as being published outside the Capitol of Utah, albeit in the "Junction City," it boasts a host of

readers who love it for its sprightly, lively style, and its unhesitating vindication of the religious faith, ecclesiastical polity, and the character of the leaders of the people; it is warm and ardent, yet prepared to accept the criticism of a kindly foe; in controversy, keen and incisive; in regard to local interests, ever advocating the best, and in all national questions, in advance of some who presume to be the leaders of the great parties of the nation. May the "Junction" have an ever increasing constituency, and its genial Editor continue to enjoy the position for which destiny so evidently designed him.

The "Provo Enquirer and Times," is a well edited, and non sensational paper, aiming to be a useful local organ—rather heavy may be, at all events without that vivacity which gives popularity, secures prominence, and defies rivalry; yet inexperience being subject to friction warms to life, and the "Provo Enquirer," in other respects unexceptionable, may by patience and perseverance become indispensable to the County, and influential outside.

These, with other newspapers now defunct, like the "Mountaineer," Salt Lake City, by Jas. Ferguson, Hosea Stout, and S. M. Blair; the "Mormon," in New York, by Elder John Taylor; the "Luminary," in St. Louis, by Elder Erastus Snow; the "Frontier Guardian," in Council Bluffs, by Elder Orson Hyde; the "Telegraph," Salt Lake City, by T. B. H. Stenhouse, (now apostatized,) and the "Western Standard," in San Francisco, by Elder G. Q. Cannon, have individually and unitedly been as one in discountenancing the unmixed evils which pertain to the secular press as a whole; these have been controlled by "Mormons" so called, yet they have shown how religious sentiment can hallow and sanctify every topic in which human interests are involved, and how religious life really glorifies and dignifies, without being obtrusive, what is known in England as the "Fourth Estate;" they have also given faithful testimony in favor of domestic order, of social purity, of respect for character, of honor for authority, of reverence for truth, of hostility to every form of evil, that we might wish their name was legion, and their influence near omnipotent—humanity would be the richer for it; the change would be life-giving and health bestowing; the acerbities of party would be overcome, personal reputation, peculiarities, family, would be held sacred, politics would emerge from the sloughs of bribery and the stigma of rings; patriotism, statesmanship, would tower aloft upon the institutions, and ennoble the genius of our country; religion, from unknown heights, would shed her beneficent influence irrespective of creed, and each one ministering at her sacred altars, would inculcate the spirit of union, instead of that of division, seeking to evolve a more glorified conception and evolution of human life and human brotherhood; projects, plans, wealth, now diffusive and frittered away, would in one short generation bear its willing testimony to the power of cultured teachers, aided by the wisely directed "Power of the Press."

H. W. N.

NOTICE—A Conference will be held on Sunday, May 13th, at the Latter-day Saints' Chapel, Farm-street, Hockley, Birmingham. Services will commence at 10.30 a.m., 2.30 and 6.30 p.m.

Elders from Utah who desire to, and conveniently can, are invited to attend.

The "Hymn Book," in various styles of binding, is again in stock, and may be ordered by Agents or otherwise, prices as usual.

"Key to Theology" will also be ready in a few days.

MINUTES OF THE ANNUAL LONDON CONFERENCE,
HELD IN SADLERS' WELLS THEATRE, LONDON, SUNDAY, APRIL 22, 1877.

—O—

Present on the Stand—Albert Carrington, Prest. of the European Mission; William Paxman, Prest. of, and A. O. Smoot, D. K. Udall, E. G. Defriez, J. H. Miles, and L. D. Young, Traveling Elders in the London Conference; James Mellor, Prest. of the Liverpool Conference, and Elder Arta D. Young from the Liverpool Office; George Barber, Prest. of the Norwich Conference; Hamilton G. Park, Prest. of the Glasgow Conference; Thomas Barratt, Traveling Elder in the Nottingham Conference; Thomas A. Wheeler, Prest. of, and Thomas Judd, Traveling Elder in the Birmingham Conference; and Elders John Tracy and Richard Steel, who are on visits to their relatives.

10.30 a.m.

Meeting called to order by Prest. Paxman. Choir sang—"Come all ye Saints who dwell on earth," etc. Prayer by Elder A. O. Smoot. Choir sang—"High on the mountain tops a banner is unfurled," etc.

Elder A. O. Smoot read the statistical report of the Conference from Nov. 1, 1876, to April 1, 1877, showing 20 Branches, 7 Districts, 148 Elders, 64 Priests, 35 Teachers, 38 Deacons, 992 members—total, 1277. There had been 4 deaths, 6 excommunicated, and 56 added by baptism. The financial report was read and accepted.

Prest. Paxman reported the Conference as being in a very prosperous condition; in addition to the 56 added to the Church by baptism, 200 have renewed their covenants, and there is a greater desire among the Saints to live their religion and see the work of God increase. About 20,000 handbills have been distributed throughout the Conference; and 7 Sunday schools and 3 Female Relief Societies have been established.

Prest. Paxman presented the Church authorities, and they were all unanimously sustained as follow:—Brigham Young as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world; and John W. Young his

first, and Daniel H. Wells his second counselor. The Priesthood as now organized in Zion.

Albert Carrington as President of the European Mission, and of the Perpetual Emigration Fund; the Priesthood laboring under his direction, and each other as Latter-day Saints by our faith, prayers, and good works.

The Sacrament was administered by Elders Garner and Bantock, the choir singing—"How sweet communion is on earth," etc.

Elder Jas. Mellor, Prest. of the Liverpool Conference, gave his experience during the 33 years that he had belonged to the Church, and bore testimony to the divine mission of Joseph Smith and Brigham Young, and to the efficacy of the ordinances of the Gospel.

Elder T. Barratt, Traveling Elder in the Nottingham Conference, quoted a part of the 7th verse of the 17th chapter of Exodus—"Is the Lord among us, or not?" and delivered many excellent remarks thereon.

Choir sang—"Jerusalem my glorious home," etc. Prayer by Elder T. Judd.

— 2.30 p.m.

Called to order by Prest. Paxman. Choir sang—"I saw a mighty angel fly," etc. Prayer by Elder D. K. Udall. Choir sang—"O my Father, thou that dwellest," etc.

Elder Wheeler, Prest. of the Birmingham Conference, spoke of the great necessity for us knowing the right way to obtain eternal life, and bore his testimony to the truth of the great latter day work.

Elder Hamilton G. Park, Prest. of the Glasgow Conference, briefly sketched the past conduct of mankind in regard to the Gospel, spoke clearly upon its pure, plain, and saving principles, and bore a powerful testimony of its restoration and truth.

Prayer by Elder J. H. Miles.

The proprietor of the Theatre, fearing disturbance by some roughs, refused to open the Theatre for the evening meeting, although he had been

paid for three meetings, and the evening meeting had to be held in the meeting room of the North London Branch, 42, Penton-street, Pentonville.

7 p.m.

The room was full to overflowing.

The choir sang—"The great and glorious Gospel light," etc. Prayer by Elder E. G. Defriez. The choir sang—"Give us room that we may dwell," etc.

Elder George Barber, Prest. of the Norwich Conference, bore his testimony to the truth of the work of God

and the restoration of the Gospel, and gave his experience of 28 years in the Church.

Prest. Carrington spoke at some length upon the principles of the Gospel.

Prest. Paxman thanked the Saints for their cheerfulness and patience under the annoyances of the afternoon, and the inconvenience of the room they were in, it being so crowded, and blest them in the name of Jesus Christ.

The choir sang—"Holiest, breathe an evening blessing," etc.

Benediction by Prest. Paxman.

UTAH NEWS.

From the *Deseret News*:-

EARLY.—Apricot trees, currant and gooseberry bushes are beginning to blossom, March 28th, in the bench orchards. If the warm weather continues, the peach trees will soon follow suit, and the city will put on the appearance of a beautiful garden.

BACK AGAIN.—William H. Folsom, architect, has returned from St. George. We learn from him that the health of President Brigham Young is excellent, and that a general good feeling prevails among the people thereabout. Elder Folsom will at once resume his labors on the Temple in this city.

ART.—Mr. George M. Ottinger expects to have his next Mexican historical picture, "The Gladiatorial Stone," completed in about two months. He has been at work on it about one year, and has searched every work on Mexican history he could get hold of, with a view to having the painting historically correct in its details.

INTERESTING.—The lecture on "Ancient America," by Mr. G. M. Ottinger, in the 20th Ward School-house, consisted of proofs gleaned from secular history of the peopling of America, both before and after the flood, showing, in a very lucid and forcible manner, the truth of the history called the "Book of Mormon." The lecturer exhibited, by drawings and maps, many interesting features of his subject, and at the close received a hearty vote of thanks.

MEMENTO.—We are pleased to receive, in a box made of Arizona pine, samples of the first wheat and corn raised at Captain Lot Smith's Camp, on the Little Colorado. The corn, which is of fair size and good quality, was planted on the 1st of last July, and the wheat, which is of fair quality, was also sown quite late. The sample will do to preserve for relics, for future reference, when the region of country from whence they came is covered with cities, towns, and railroads, and a numerous, happy, and prosperous population.

HOME MANUFACTURE.—Mr. John Grier, of Manti, visits the city, in the interest of a branch of business he has commenced at that place—rope and twine making. His samples consist of bed cords, mason, carpenter, garden and clothes lines. The material used is cotton, raised in Southern Utah, and spun at the Washington, Washington County, factory. Mr. Grier is an experienced rope and twine maker, and in saying this we speak advisedly, having known him in his native country, Scotland. He can make ropes and twine of as good quality as they can be got from anywhere, and made them for the American market before he came to this country. The goods he is now producing, as

enumerated above, are of superior quality, being very firm and well stretched, so that they weigh more and are longer in proportion to their bulk than the imported goods now in the market. He has left a quantity of his goods at the Woman's Commission store, where they are on sale. Bishop Maiben, of Manti, is taking steps to encourage the production of hemp at that place, to enable brother Grier to increase and extend his manufacturing operations. This is a very important branch of industry, the importation of rope and twine to this Territory being probably but little short of \$200,000 a year; yet all the materials for their production are abundant here, and the requisite manufacturing skill is plentiful.

AMONG THE MEXICANS.—We have seen a letter from Elder Meliton Gonzales Trejo, written at Tubac, Arizona, he having just returned there from a trip through Sonora, where he says the prospect is excellent for doing a good work. The first town he visited in that part he was listened to with the greatest interest and attention, and the people requested him to continue his preaching longer. The only disagreeable obstacle he met with was from the president of the place, who forced him into a little discussion, in which, however, the truth was victorious. Elder Trejo was traveling alone, and went to another town, meeting with many friends, however, among strangers, who treated him with the greatest kindness, and who endeavored to dissuade him from traveling without company, on account of their considering it dangerous for him to do so under the circumstances. After his arrival at the second town alluded to three men, in the interest of the priest of the place, called at the house where he was and commenced talking to him in a very rough and insulting manner. Finally he succeeded in gaining favor with one of them, getting him over to his side and in pacifying the other two. Elder Trejo left that part and returned to meet the rest of the missionaries, and himself and three others were about to visit a large town named Magdalena. He states that the people generally acknowledge the correctness of the doctrines of the Church as soon as they hear them and manifest a desire to become members, but they are not any more stable in their minds than they should be and too frequently forget the good impressions they have received. Elder Trejo says there is a great lack of Elders on the mission who are well conversant with the Spanish language. The brethren are learning it rapidly, but are not yet sufficiently advanced to preach in it. He speaks in high terms of the rest of the Elders and says they all feel united in doing what they can to forward the work.

From the *Salt Lake Herald* :—

FILBERTS.—Mr. J. J. Duke has a lot of thrifty filbert bushes, now in bloom, and he expects this season to gather a quantity of those excellent nuts. Some of the bushes are eight years old, and just beginning to bear fruit.

COAL.—Reports from Pleasant Valley coal fields are flattering. A railroad from Springville to the mines is talked of. The coal has been tested, and experts say it will make 20 per cent. better coke than that made in Pennsylvania. The company who own the mines have been offered \$90,000 for the interest, but refused it.

WILL RE-OPEN.—So says a posted sign at the entrance of the Workingmen's Coöperative Association, but judging from the extensive alterations and additions Mr. Rowe is making, upstairs and downstairs, he will not be in full blast much before a week, then things will have to move. There will be accommodation for about 150 workmen.

THE FRUIT.—Gooseberry and currant bushes have (March 28th) thrown out their blossoms, apricot trees are beginning to bloom and the peach and early apples are budding, the effects of the mild, warm spring weather of the past fortnight; but weather sharps are afraid we will have a severe snap yet that will blight early buds and blast their hopes of an abundant fruit crop this season.

FOUND.—The body of Mr. Thomas Heath, drowned in the Jordan four weeks

ago, was found Thursday morning at the Utah Western railway bridge, where it had been caught by a hook placed there for the purpose. It was buried Thursday afternoon, the services being conducted at his late residence in the 15th Ward. The funeral was largely attended, and a long cortege followed the remains to the cemetery.

DEATH OF A PIONEER.—“Lyman Leonard, the old and well-known hatter, died at his residence in the 7th Ward, in his 84th year. Deceased was one of the early settlers of this valley, and a highly respected citizen. At the funeral Elder George Q. Cannon and President Joseph Young delivered appropriate addresses. The body was followed to the cemetery by eighteen carriages containing relatives and friends of Father Leonard.

PICTURES.—The members of the 20th Ward Institute and their invited friends met in the Ward Schoolhouse and witnessed one of the most delightful entertainments. Mr. Lenhart gave a free exhibition with his beautiful lantern, consisting of about 150 magnificent views in Italy. Pretty landscapes, elegant edifices, fine bridges, grand ruins, choice statuary, and occasional mechanical effects, such as the eruption of Mount Vesuvius, and others, reflected on an immense scale the wonderful scenery of the old world, and the concise descriptions read in a clear voice by the gentleman, added to the instruction and enjoyment of all present. The house was well filled, and the most profound interest was manifested till the close. A unanimous “aye” endorsed the motion for a vote of thanks, when the company dispersed feeling that they had spent a pleasant evening.

From the *Ogden Junction*:—

COMPETENT.—Mr. David James has obtained the contract for laying the Salt Lake City waterpipes. That's right. David knows all about the gas and water business, and if anybody in Ogden wants any plumbing or pipe laying or a tin roof put on, or anything in this line, James is the man to do it well and cheaply.

VALUABLE DISCOVERY.—The shrub which has been proven to have remarkable tanning properties, is the one known as the Utah tea plant, it grows profusely in the cañons, and its tanning properties are said to be three times as strong as those of hemlock bark. The discovery was made by Mr. Thomas Winters, of Salt Lake, who will supply the article in any quantity to tanners.

Surveyor General Jesse W. Fox passed through Provo, on his way south, to survey the country, and to ascertain which would be the best route on which to extend the Utah Southern line. It is fully expected that after Mr. Fox has completed his survey and given in his proposition the work of grading and extension will begin. Many persons are waiting for the beginning of the work, hoping that business will recuperate in the region of this county and the adjacent ones.

RETURNED.—Elder Job Welling and Thomas Steed, of Farmington, and Wm. McLachlan, of Salt Lake, have returned from their mission to Australia. They are in good health and spirits, and though much indifference prevails in that country in regard to religion, they succeeded in making some converts and preparing the way for future proselytism. We cordially welcome our friends to their mountain home.

SPRING ANTICS.—The May weather enjoyed made hard workers shed their coats, fashionable gents and ladies shake out their dusters and linen suits, the young grass to fairly bristle up towards the sun, the street cow to embrace the sky with her hind arms as she fled through the garden gate before the flying pebble, the blinking house fly to try its wings in the parlor, the smiling spider to extend a cordial welcome, the festive mosquito to sharpen its prong, and tune its gentle buzz, the busy bee to “improve each shining hour,” and the crawling rheuma ties to jump and frolic and “shoot the cat,” and play such fantastic tricks before and behind us as to make the bone to creep.